he would dread the approach of danger from every quarter; feel himself confused as in a dream, or lost as in darkness; or rather, after leading a brief and troubled existence, he would disappear from the earth. " Now, if nature/' says Hooker, in a passage which we quote for its masculine old English, as well as the correctness of its sentiment, "4"* " should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws—if those principal and mother elements, whereof all things in this lower world are made, should lose the qualities which they now have—if the frame of that heavenly arch erected over our heads should loose and dissolve itself—if celestial spheres should forget their wonted motions, and, by irregular volubility, turn themselves any way as it might happen—if the prince of the lights of heaven, which now as a giant doth run his unwearied course, should, as it were, through a languishing fiiintncss, begin to stand and to rest himself—if the moon should wander from her beaten way—the times and seasons blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away as children at the withered breast of their mother, no longer able to yield them relief—what would become of man himself, whom these tilings do now all serve ?"

How unreasonable, then, as well as ungrateful, the conduct of those who fail to discover the presence of God in his works, and that because of the existence of these laws, so beautiful in themselves, and benignant in their aspect towards us. Every person sees that the blessings which God lavished upon the Hebrews, in that desert which now supports but four thousand of a population, but was made to support upwards of two millions and a half for a period of forty years, were not the less, but all the

more the gifts of God, from the circumstance that they were bestowed in a somewhat regular manner. No one will affirm that the manna was the less bountiful proof of the care of God, because, in order to suit the convenience of the Israelites, it did not fall irregularly, but at periodical intervals, and was gathered every morning, that those who partook of it might be strengthened for the journey of the day. And will any one maintain that our daily food is less the gift of God, because it is sent not